

THE CONFRATERNITY  
OF THE BLESSED SACRAMENT

VESPERS OF THE  
BLESSED SACRAMENT

(CORRESPONDING WITH THE MANUAL)

SET TO SIMPLE PLAINCHANT

AND EDITED WITH AN INTRODUCTION BY

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VESPERS OF THE  
BLESSED SACRAMENT



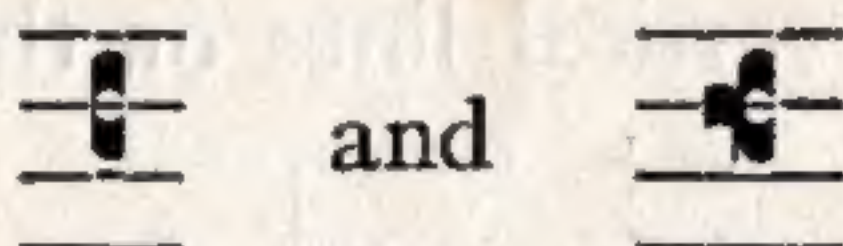
# A MINIMUM GUIDE TO SINGING PLAINCHANT

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## I.

### NOTATION.

(a) The Staff of four lines is simpler to read from than that of five, especially to those who are acquainted with Tonic Solfa; for instead of Treble and Bass Clef-signatures, there are two which each indicate a degree on the Solfa scale, namely:



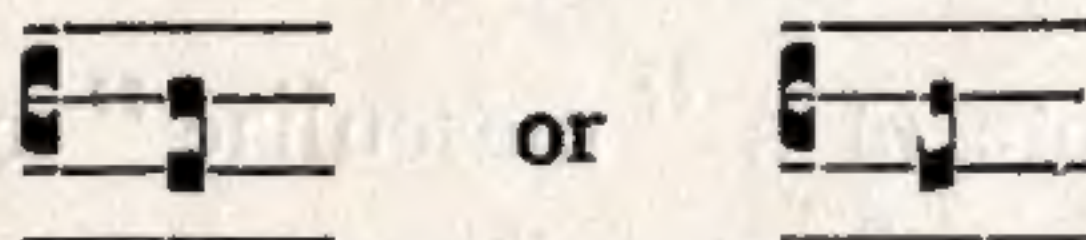
The first of these, on whichever line it stands, makes that line Doh. The other makes the line on which it stands, Fa

Only this have we to remember in order to be able to make out any plainchant melody we please<sup>1</sup>.

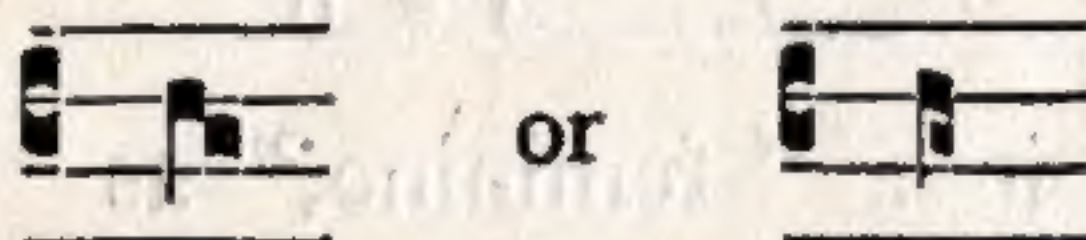
(b) The varying shapes of the printed notes do not affect the Time of the music. They are derived, simply through the technique of manuscript copying, from the notation of the ninth century (which itself had an earlier origin).

One or two elucidations, however, are needed:

(i) In groups of two notes, such as



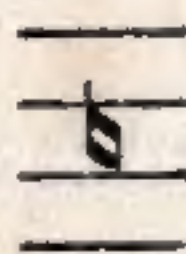
the lower one is sung first; while in these cases



the higher one is first.

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<sup>1</sup> Occasionally the Flat sign is placed in one of the spaces, with or without a Clef-signature. That space is "ti"; but the



flattens all notes on it to "la." Otherwise, if it occurs in front of a note, that note only is flattened, and usually contradicted later by a "natural."



(ii) The following stands for two notes:



namely, the line or space on which it begins, and the line or space which it reaches at the end of its curve. It is always followed by a third note printed adjacently, as



(iii) The effect of two or more notes adjacent on the same line or space is that of "tied" notes in modern music:



(c) The music is punctuated, rather on the analogy of verbal periods, by the following vertical lines on the staff:



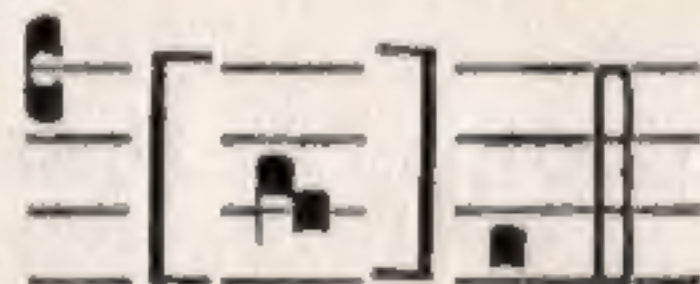
which require the preceding note (or pair of notes) to be lengthened. Their functions are further distinguished in II (i) below.

## II.

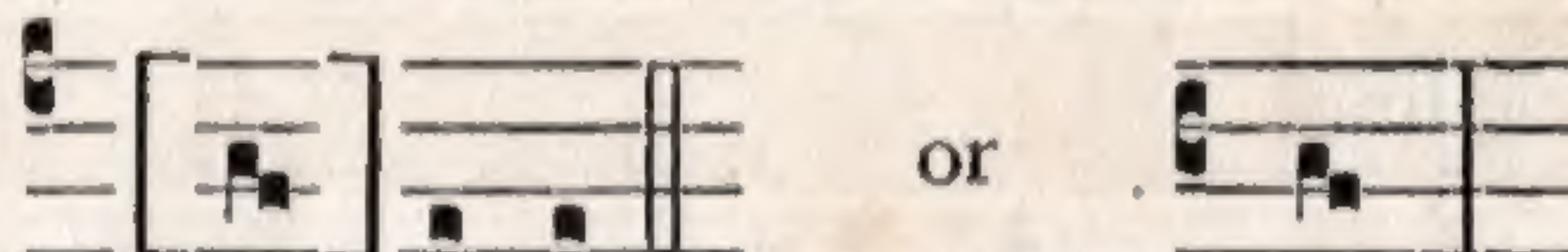
### TIME.

All the notes in a plainchant melody are of equal Time-value, with the following modifications: —

(i) The single note of a "masculine" cadence, such as



and the pair of notes in a "feminine," as



are each of double length; *i.e.*, they are to other notes as a crotchet is to a quaver.

This is also true of all cadences before a full-bar



(iv)



and of most cadences before a half-bar

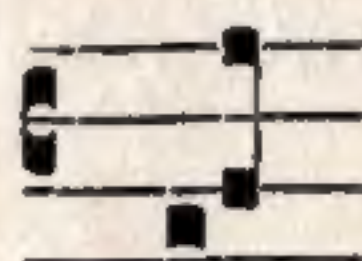


or a quarter-bar.



Before a quarter-bar breath may be taken, but it is often desirable, having doubled the preceding note or group, to sing straight on. At the half-bar and full-bar breath will normally be taken—at the half-bar without breaking the rhythm, at the full-bar allowing a full beat's rest in addition to the doubling.

(ii) In certain groups of three notes<sup>2</sup> printed thus



the middle note is very slightly lengthened.

(iii) The "barbed" note in groups such as



is sung lightly, and causes the preceding note to be nearly doubled in length<sup>3</sup>.

(iv) As plainchant owes its origin to words, the various syllables, according to the time it takes to pronounce them, are entitled to modify the note-lengths in a very slight degree. This is particularly true in the case of psalm-verses.

### III.

#### RHYTHM.

"Time," for the purpose of this Guide, is concerned with the length of the notes in plainchant: with the exceptions in (i), (ii) and (iii) above, the notes are of uniform length and produce a movement that is regular.

"Rhythm" tells us how to manage this movement, for, without some kind of "rise and fall" it would be wearisome. Depending

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<sup>2</sup> P. 21, Antiphon 3, on "of(-fer)"; p. 22, Ant. 5, on "peace"; Ant. to *Magnificat*, on "(sa-)cred"; p. 23, top line, "giv(-en)."

<sup>3</sup> P. 21, Antiphon 2, on "Lord."

For full information on questions of Time and Rhythm, it is very desirable to consult "*Liber usualis*" (obtainable at Messrs. George E. J. Coldwell, Ltd., 17, Red Lion Passage, W.C.1).



on certain principles, therefore, the notes are conceived of in rhythmic "groups" of two or three, of which the first note is stressed. If (in singing) our mind knows where these stresses should be, we translate them into our performance with the result that the music at once becomes "alive."

It is essential, before beginning to sing a piece of plainchant, to know where these stresses should be made. The following rules may help us to find out:

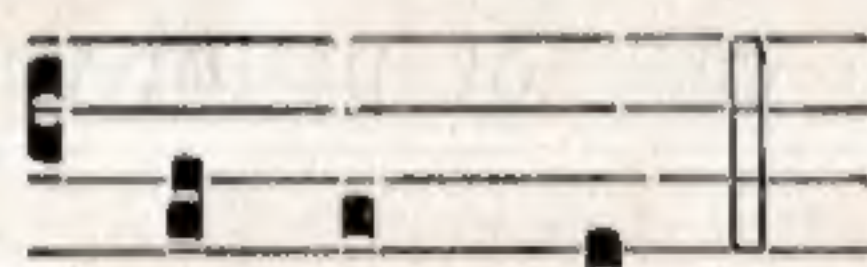
(i) The first note of a "neum" (that is, a collection of two or more notes sung to a single syllable) is almost always stressed<sup>4</sup>.

(ii) Look at the last note of the melody. It is of double length<sup>5</sup>, or in other words, "worth two beats" (of which the first, we remember, is stressed), and is therefore equivalent to one "group."

(iii) Work backwards from this last note. In a feminine cadence the preceding note is also of double length; in which case we have made out two little groups, each of two beats.

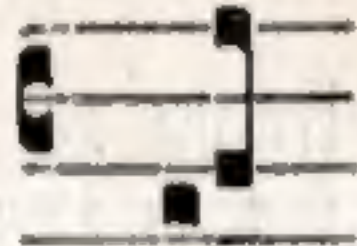

(iv) We must now look for another group. This may either consist of single notes or be a neum. To find out where the stress comes, it is easier to look backwards, immediately before the cadence, for the nearest neum.

For examples, let us look at certain of the Antiphons in Vespers of the Blessed Sacrament. In Antiphon 5 we have



flour of wheat.

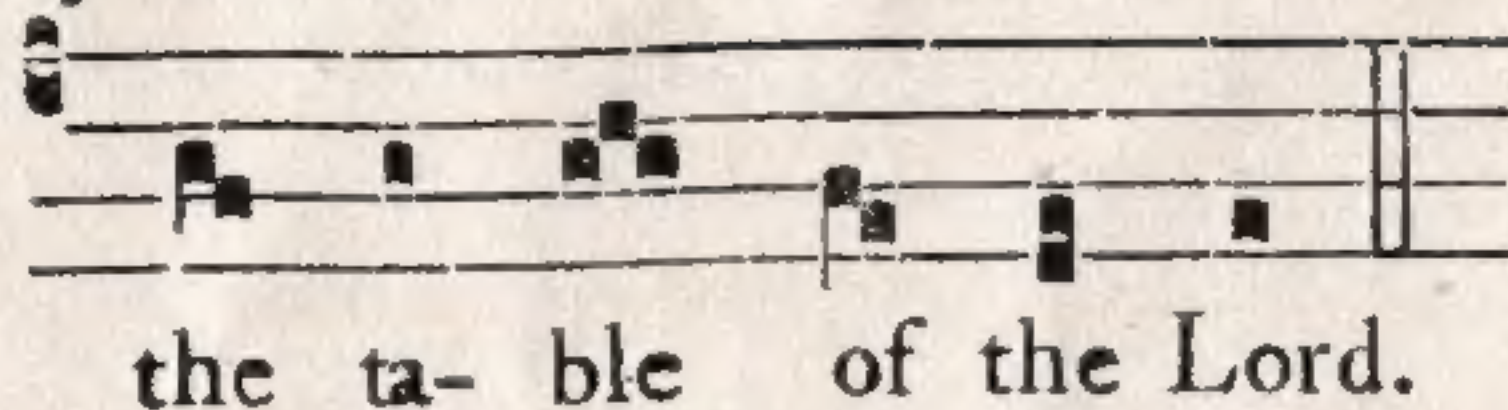
Here "wheat" = one group of two beats; "of" is a single note; but "flour" is a neum of two notes, of which the first receives the stress. The single note is therefore taken with the two-note neum to make a rhythmic group of three beats.

<sup>4</sup> The two exceptions are  mentioned above in 2 (ii), where the slightly lengthened middle note also bears the stress, and neums in which a "tied" note occurs, as  (see 1 (b) iii) where the first of the tied notes is stressed.

<sup>5</sup> See 2 (i).



In Antiphon 4 we have



Here "Lord" = two beats, "the" = two, "of" = two, "ble" = three; "ta-" is taken with "the" to make another group of three. So work backwards as far as "the children" and see how the melody is rhythmically analysed. The word "may" is isolated; on which account it is reckoned as the third note of a group of three beats, of which the first two are on the syllable "(bran-)ches" before the dotted line<sup>6</sup>. In the same Antiphon "branches" makes a feminine cadence (before the dotted lines).

Let us turn again to Antiphon 5. "With the" makes a group of two in single notes. The last note of "us" = two; "fill—" is a neum of five notes, of which the first two make one group, while the two tied notes (the first being stressed) make another. With the last note of the neum they would make a group of three, were it not that "—eth" would then be isolated. "—eth" therefore has to be taken with the last note of the preceding neum to make a group of two. Further back, "bor—" is two groups of two; the three single notes "in the Church" make a group of three, while the neum "peace" is of the kind mentioned in I (b) ii, where the middle note is slightly prolonged and hence stressed. The first note of the neum is isolated; so, like "may" above, it is taken with a Rest to make the second of a group of two.

All the cadences of the Office hymn are masculine, but the rhythm of the rest of the melody (being practically "note for note") is, like the recited portions of the psalm-tones, governed by the natural accent of the words.

In cases of doubt (as the long neum at the end of the *Y.* and *R.*) it is better to refer to the "Liber usualis" where all the melodies are "rhymed" in an exact manner. In that particular instance, the grouping (*working from the end*) is 2. 3. 2. 3.



<sup>6</sup> The dotted line is equivalent to a quarter-bar.

**T**he above Guide could not have been written without a study of some of the Text-books published by the Benedictines of Solesmes, nor without a good deal of practical coaching in the past and correction for the occasion from Miss Close—that authoritative pupil of Dr. G. H. Palmer (whose pointing for the psalms and versions of the Antiphons I have adopted).

The Guide is notable for containing hardly any technical terms. This may make it simple, but is not altogether wise; for in an attempt to be brief I may well be accused of being inaccurate, not wilfully but through feeling obliged for shortness' sake to leave out things which would so much help to leave an unmistakeable impression.

R.L.S.

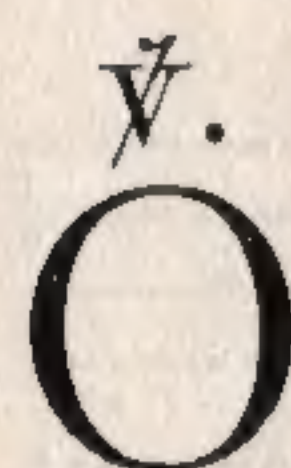
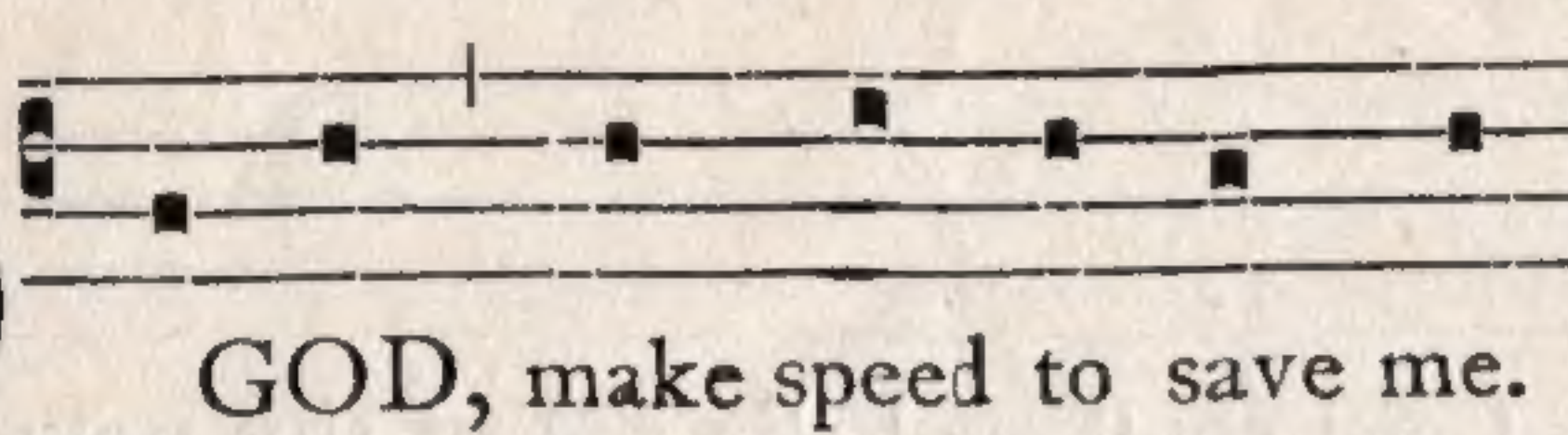
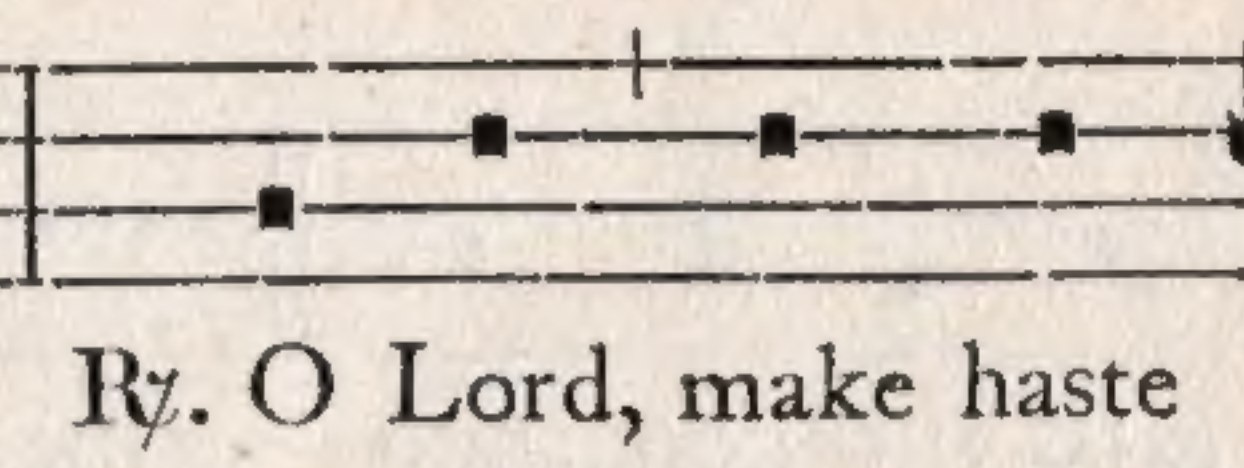


# VESPERS OF THE BLESSED SACRAMENT

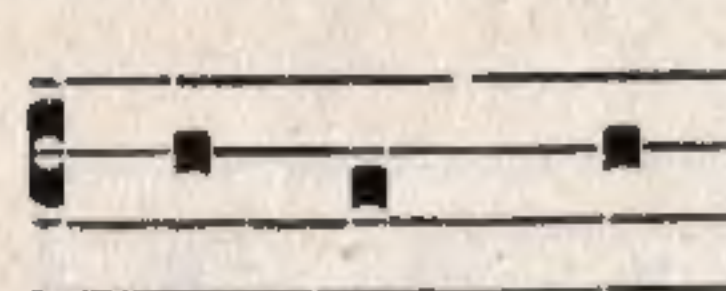
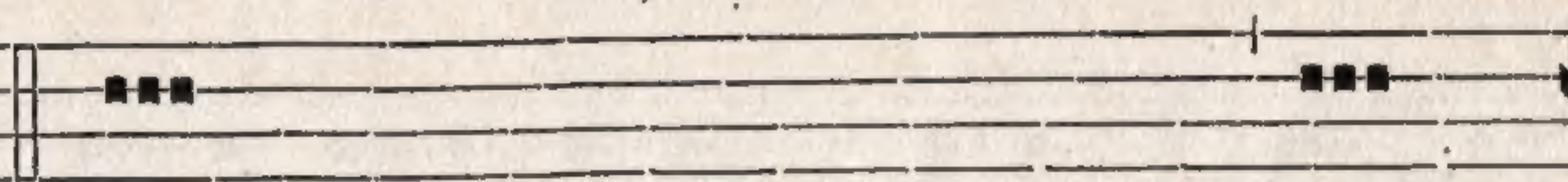
[NOTE. Priest and people should stand throughout the office from the beginning to May the souls . . . . . inclusive, except for the psalms and their antiphons, when sitting is allowable and usual.]

Our Father.


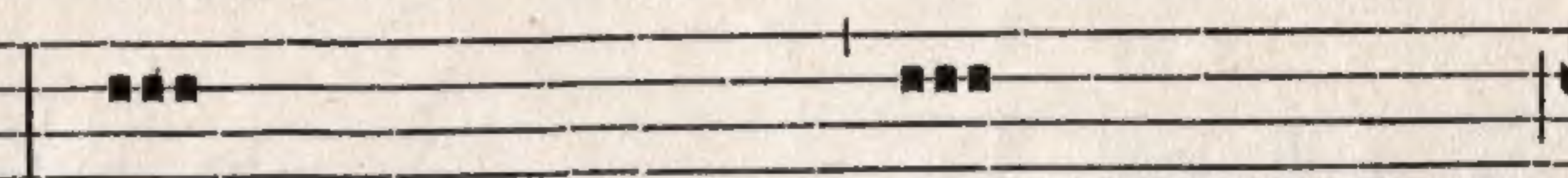
Hail Mary.

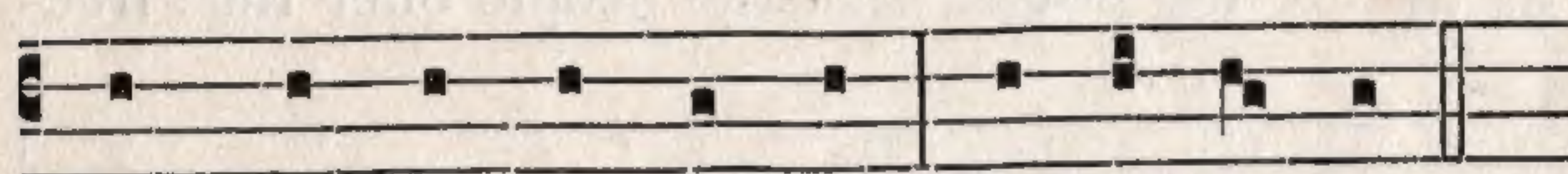
GOD, make speed to save me. Ry. O Lord, make haste

to help me. Glo-ry be to the Father, and to the Son, and to the

Ho-ly Ghost. As it was in the beginning, is now, and ever shall be,



world with-out end. A-men. Al-le-lu-ia.

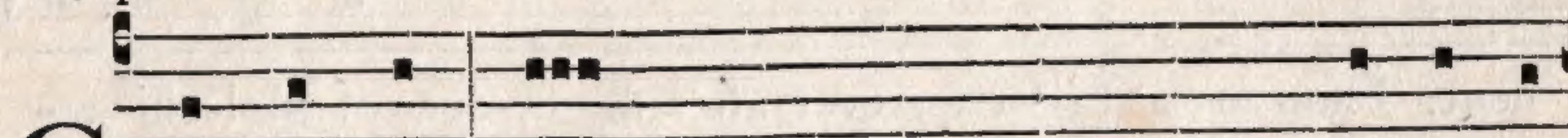
*From Septuagesima to Easter, in place of Alleluia is sung :—*



Praise be to thee, O Lord, King of e-ter-nal glo-ry.

Antiphon I

Tone i. i



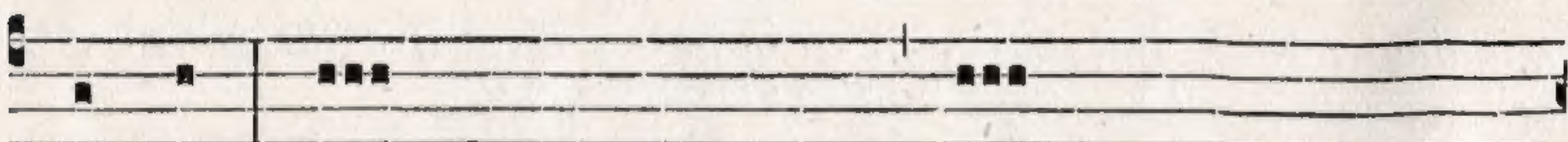
CHRIST the Lord,\* a Priest for ever after the order of Mel-chi-se-

\* At First and Second Vespers of Corpus Christi and of its Octave day, the Antiphons before the psalms and Magnificat are sung complete; otherwise they are intoned as far as the asterisk only.





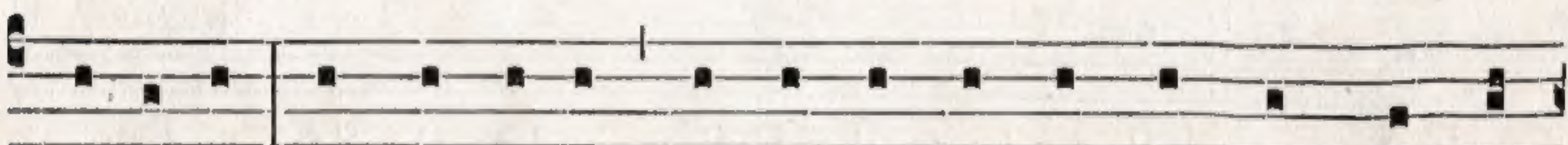
dech : off- er- ed bread and wine. *Ps. 110* The Lord said un- to



my Lord : Sit thou on my right hand, until I make thine ene-



mies thy foot-stool. 2 The Lord shall send the rod of thy power out



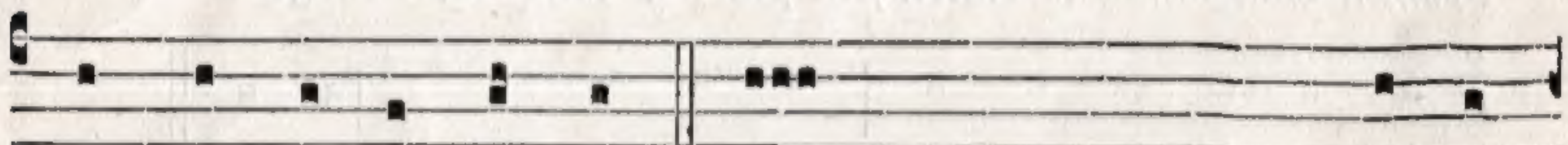
of Si- on: be thou ru-ler, ev- en in the midst a-mong thine en-



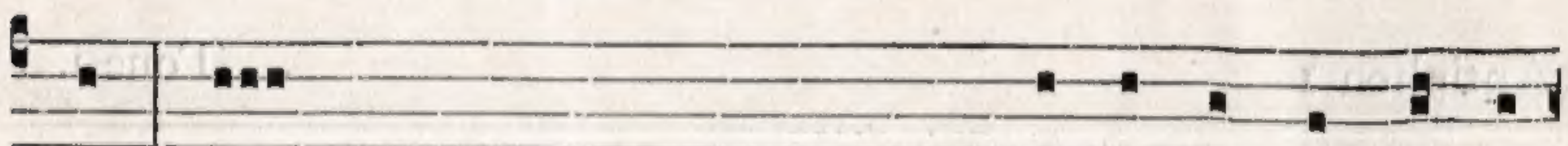
e-mies. 3 In the day of thy power shall the people offer thee free-



will offerings with an ho- ly wor-ship : the dew of thy birth is of



the womb of the morn-ing. 4 The Lord sware and will not re-

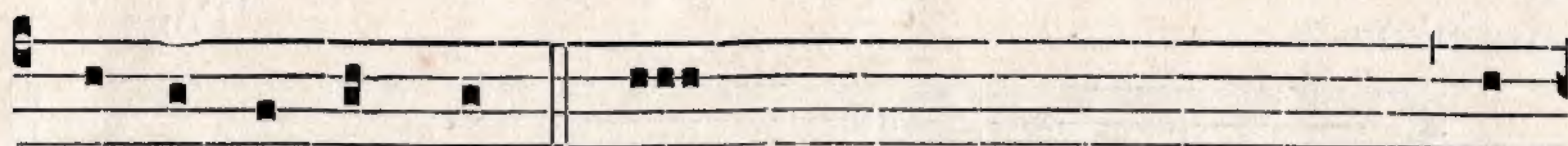


nent: Thou art a Priest for ever after the or-der of Mel-chi- se-



dech. 5 The Lord upon thy right hand; shall wound even kings in

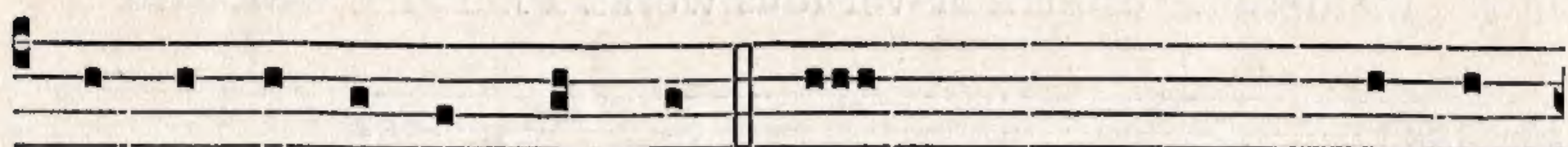




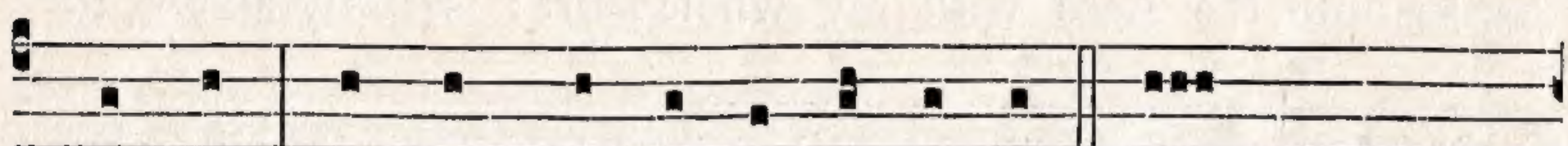
the day of his wrath. 6 He shall judge among the heathen; he



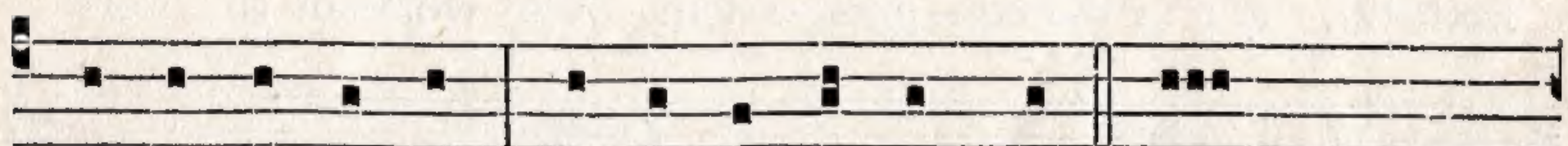
shall fill the places with the dead bod-ies: and smite in sunder the



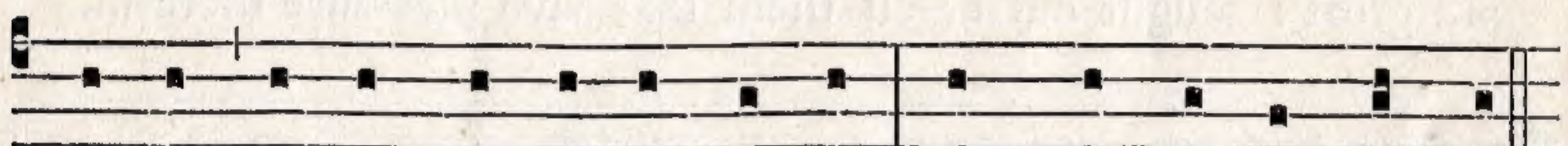
heads o- ver div- ers coun-tries. 7 He shall drink of the brook in



the way: there-fore shall he lift up his head. Glory be to the Fa-



ther, and to the Son: and to the Ho- ly Ghost. As it was in the be-



gin-ning, is now, and ev- er shall be: world with-out end. A-men.



**C**HRISt the Lord, a Priest for ever after the order of Mel-chi-se-



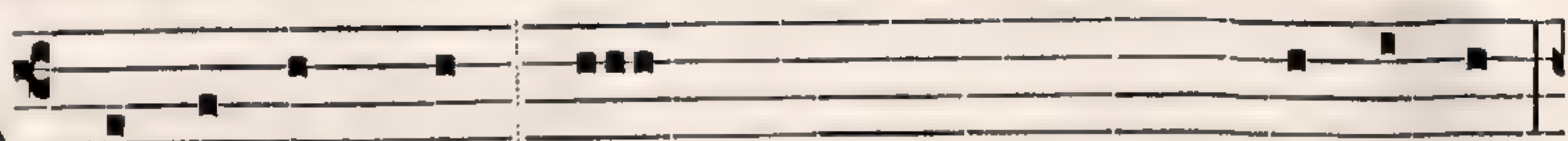
dech: of- fer- ed bread and wine. † offerèd bread and wine. Al-le-

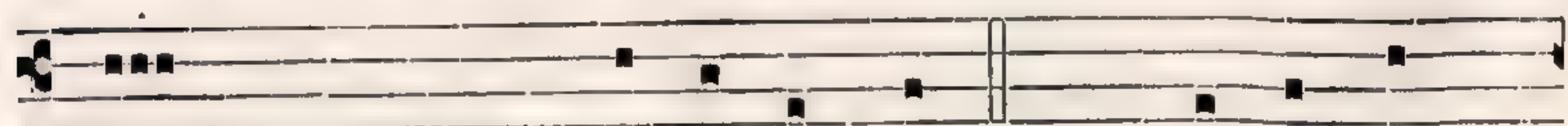


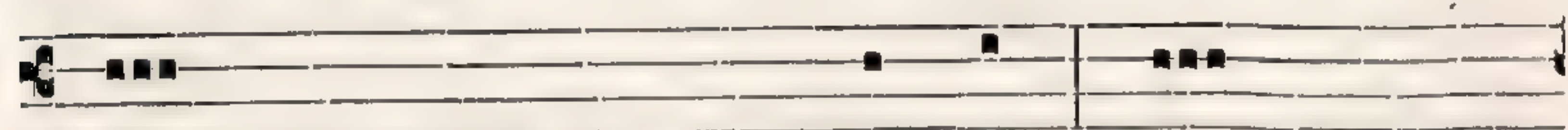
lu- ia.


† Alleluia is added in Eastertide only.




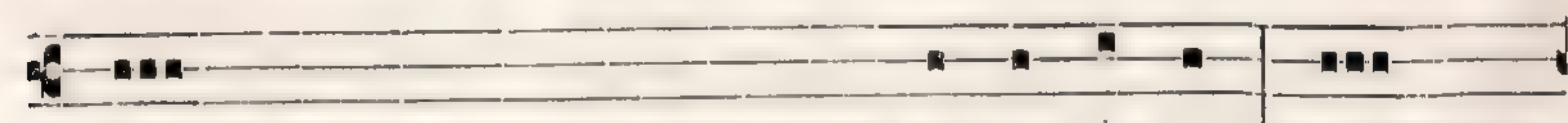
  
**T**HE gra-cious Lord,\* hath given meat unto them that fear him:


  
 in re- mem-brance of his mar-vel-lous works. *Ps. 111* I will give


  
 thanks unto the Lord with my whole heart: secretly among the

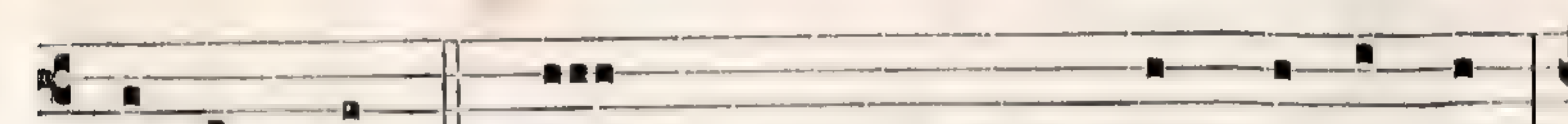
  
 faith-ful, and in the con-gre-ga-tion. 2 The works of the Lord

  
 are great: sought out of all them that have plea-sure there-in.

  
 3 His work is worthy to be praised and had in hon-our: and his right-

  
 eous-ness en-dur-eth for ev-er. 4 The merciful and gracious Lord

  
 hath so done his mar-vel-lous works: that they ought to be had in

  
 re-mem-brance. 5 He hath given meat unto them that fear him:

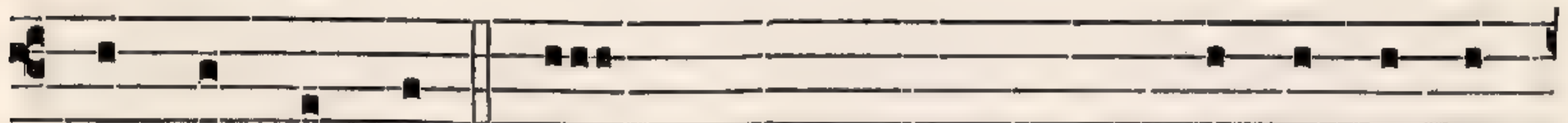




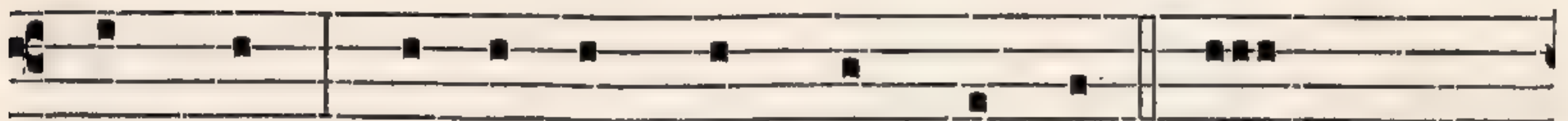
he shall ever be mindful of his cov-en-ant. 6 He hath shew'd his



people the power of his works: that he may give them the heritage



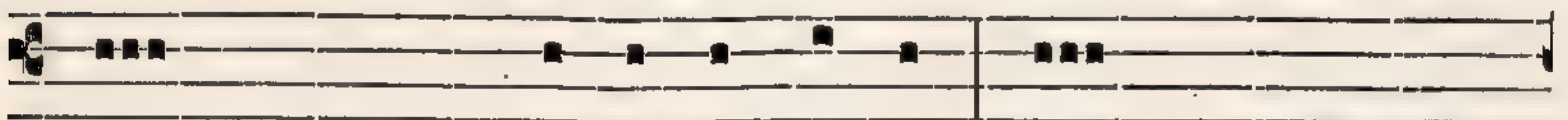
of the hea-then. 7 The works of his hands are ver- i- ty and



judg- ment: all his com-mand-ments are true. 8 They stand fast



for ev- er and ev-er: and are done in truth and e-qui- ty.



9 He sent redemption un-to his peo-ple: he hath commanded his



covenant for ever; ho- ly and rev-er- end is his name. 10 The

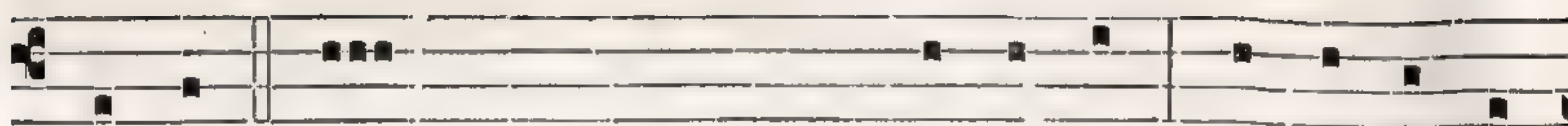


fear of the Lord is the beginning of wis-dom: a good understanding

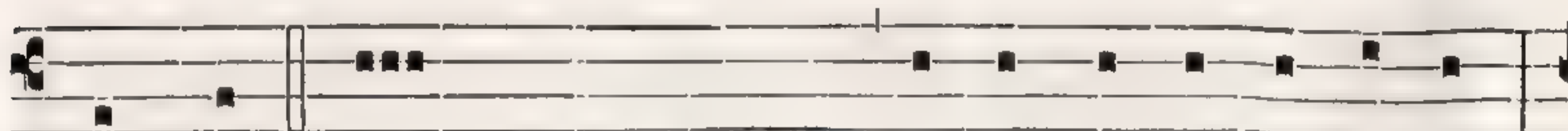


have all they that do there-after; the praise of it en-dur- eth for





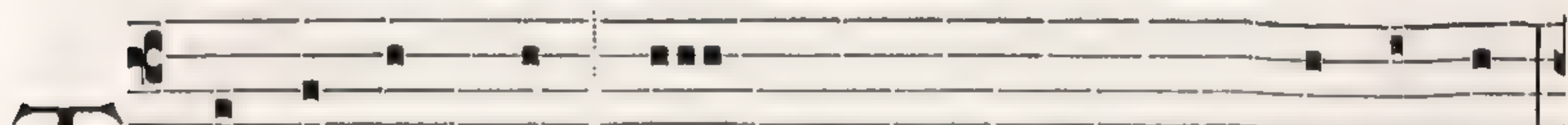
ev- er. Glory be to the Father, and to the Son: and to the Ho-



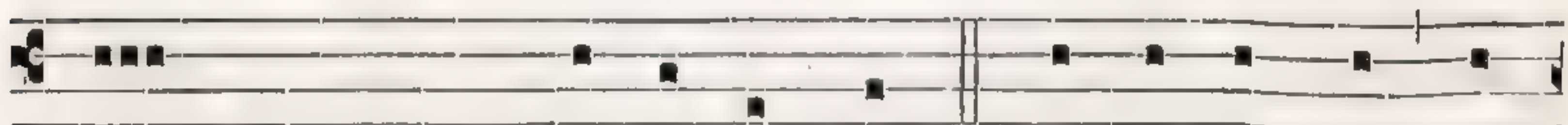
ly Ghost. As it was in the beginning, is now and ev- er shall be:



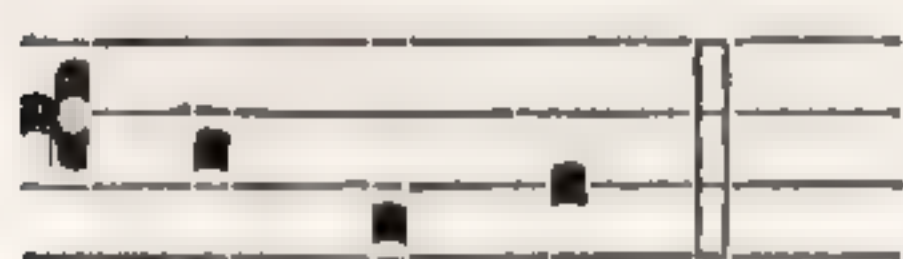
world with-out end. A-men.



**T**HE gra-cious Lord, hath given meat unto them that fear him:



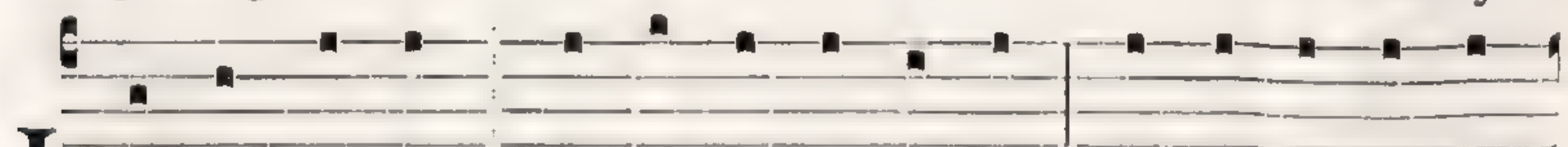
in remembrance of his mar-vel-lous works. †mar-vel-lous works. Al-



le- lu- ia.

Antiphon 3

Tone iij. 1



**I** WILL re-ceive \* the cup of sal-va-tion: and I will of-fer

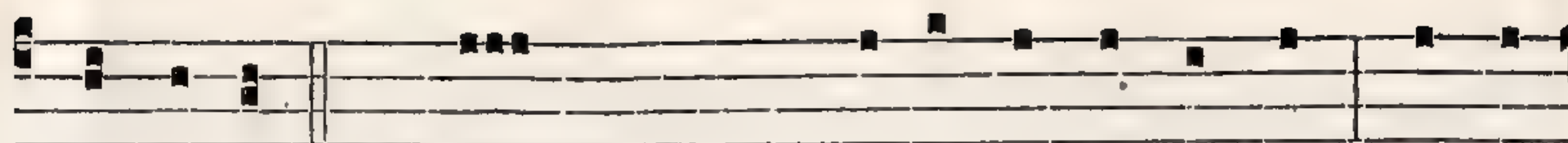


the sa- cri- fice of praise. *Ps. 116, v. 10* I be-lie-ved, and therefore



will I speak, but I was sore troubled: I said in my haste, All men





are li-ars. 11 What reward shall I give un-to the Lord : for all



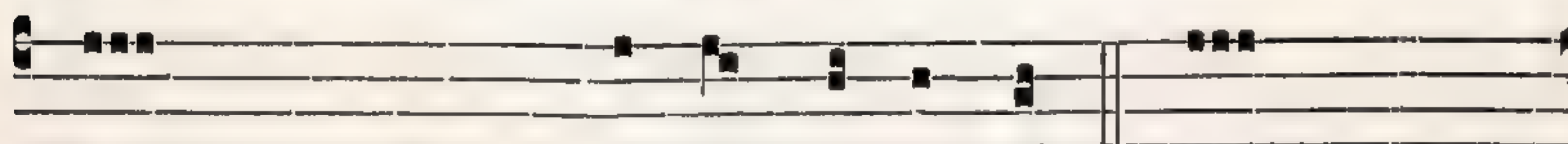
the benefits that he hath done un-to me? 12 I will receive the cup



of sal-va-tion : and call up-on the Name of the Lord. 13 I will



pay my vows now in the presence of all his peo-ple : right dear in



the sight of the Lord is the death of his saints. 14 Behold, O Lord,



how that I am thy ser-vant : I am thy servant, and the son of thine



handmaid; thou hast broken my bonds in sun-der. 15 I will offer to

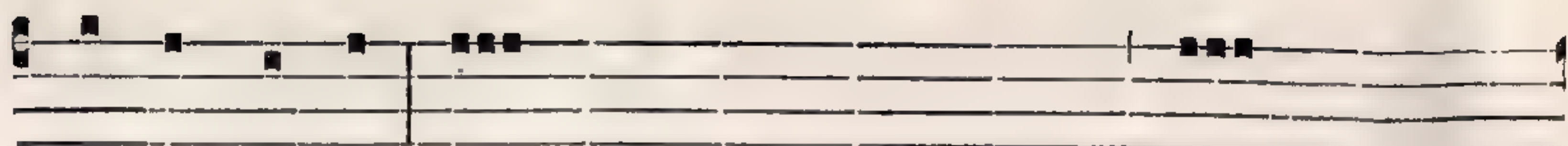


thee the sacrifice of thanks-giv- ing : and will call upon the Name



of the Lord. 16 I will pay my vows unto the Lord, in the sight of





all his peo-ple : in the courts of the Lord's house, even in the midst



of thee, O Je-ru-sa-lem. Praise the Lord. Glo-ry be to the Fa-



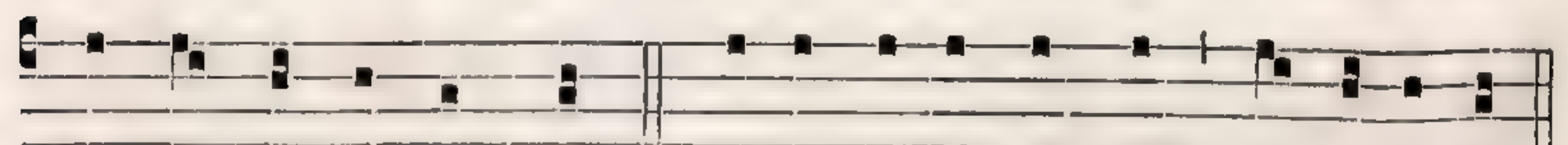
ther, and to the Son : and to the Ho-ly Ghost. As it was in the be-



ginning, is now and ev-er shall be : world with-out end. A-men.



**I** WILL re-ceive the cup of sal-va-tion: and I will of-fer



the sa-cri-fice of praise. † the sa-cri-fice of praise, Al-le-lu-ia.

#### Antiphon 4



**L**IKE the o- live bran-ches\* may the child-ren of the church :



be round a-bout the ta-ble of the Lord. *Ps. 128* Bless-ed are



all they that fear the Lord: and walk in his ways. 2 For thou





shalt eat the lab-ours of thine hands: O well is thee and hap-py



shalt thou be. 3 Thy wife shall be as the fruit-ful vine: up-on



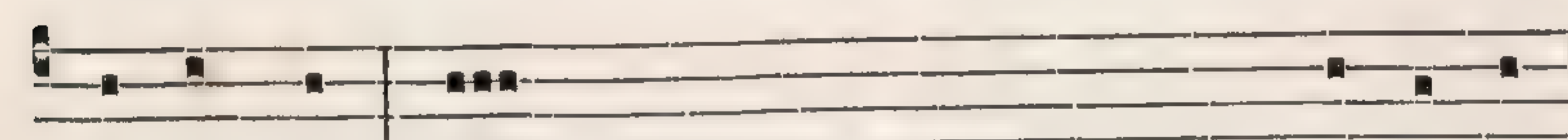
the walls of thine house. 4 Thy child-ren like the o- live bran-



ches : round a-bout thy ta- ble. 5 Lo, thus shall the man be bless-



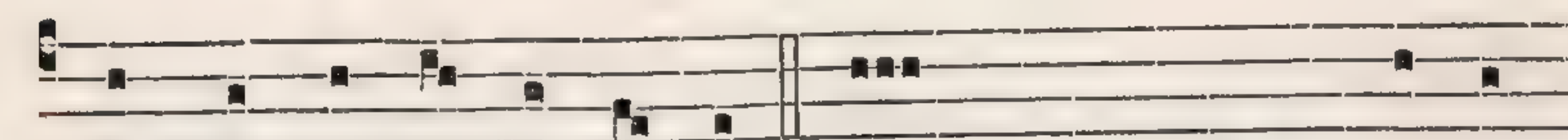
ed : that fear- eth the Lord. 6 The Lord from out of Si- on shall



so bless thee: that thou shalt see Jerusalem in prosper- i- ty all



thy life long. 7 Yea, that thou shalt see thy child-ren's child-ren :



and peace up-on Is- ra- el. 8 Glory be to the Father, and to

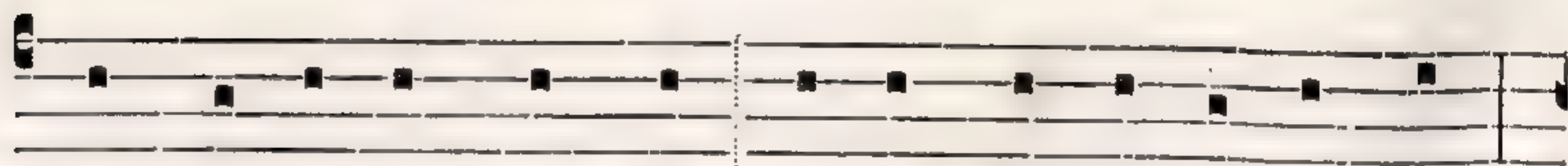


the Son : and to the Ho- ly Ghost. As it was in the beginning,





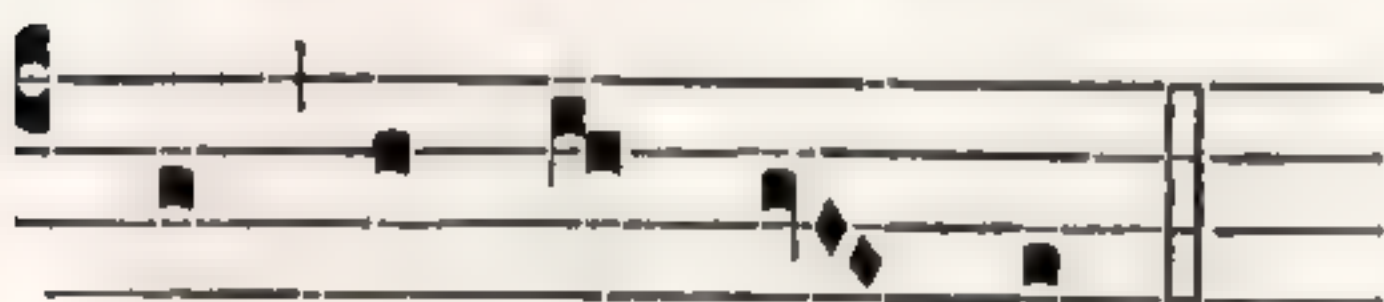
is now, and ev- er shall be : world with-out end. A- men.



**L**IKE the o- live bran-ches may the child-ren of the church



be round a-bout the ta- ble of the Lord. † the ta-ble of the



Lord. Al- le- lu- ia.

#### Antiphon 5



**T**HE Lord that mak-eth peace\* in the borders of the Church :



fill-eth us with the flour of wheat. *Ps. 147, v. 12* Praise the Lord,



O Je- ru- sa- lem: praise thy God, O Si- on. 13 For he hath

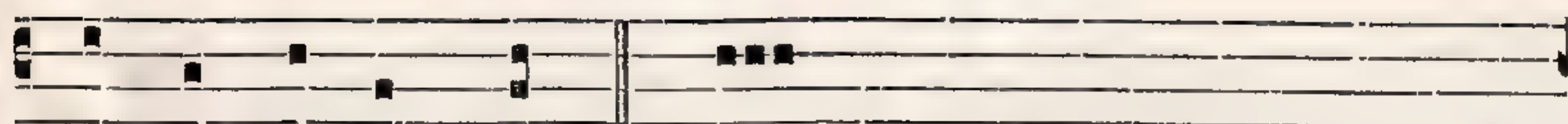


made fast the bars of thy gates: and hath bless-ed thy child-ren with-



in thee. 14 He maketh peace in thy bord-ers: and fill- eth thee





with the flour of wheat. 15 He sendeth forth his commandment



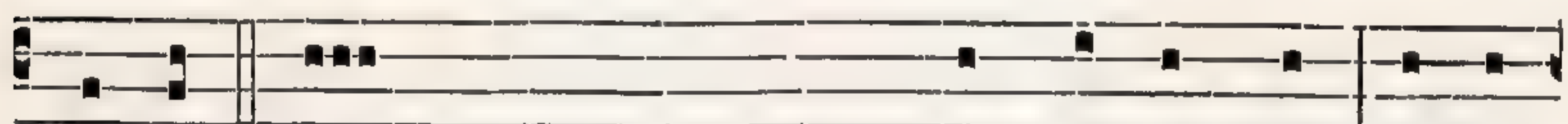
up- on earth : and his word run-neth ve- ry swift-ly. 16 He giv-



eth snow like wool : and scat-ter- eth the hoar-frost like ash-es.



17 He casteth forth his ice like mor-sels : who is a- ble to a-bide



his frost. 18 He send-eth out his word and melt-eth them: he blow-



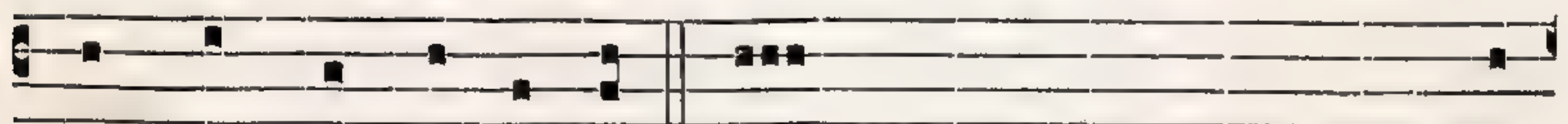
eth with his wind and the wa-ters flow. 19 He sheweth his word



un- to Ja- cob : his statutes and ordi-nan-ces un- to Is- ra- el.

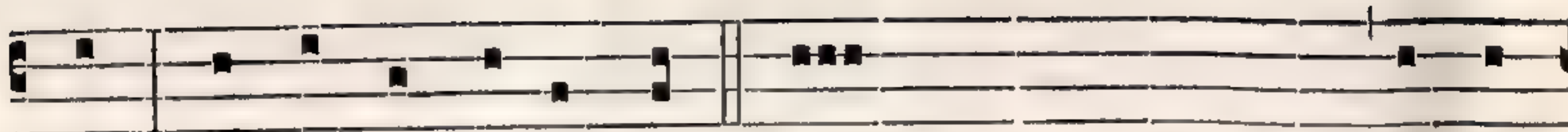


20 He hath not dealt so with a-ny na- tion : nei-ther have the hea-



then know-ledge of his laws. Glory be to the Father, and to the

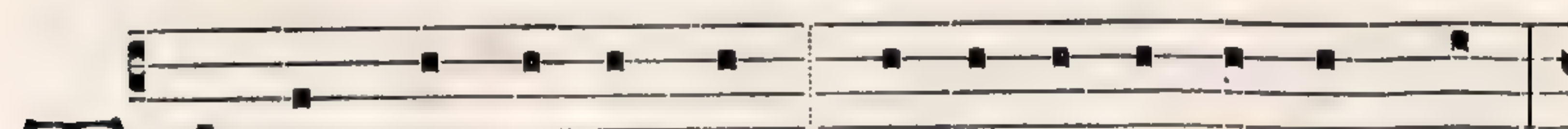




Son : and to the Ho-ly Ghost. As it was in the beginning, is now



and ev- er shall be : world with-out end. A-men.

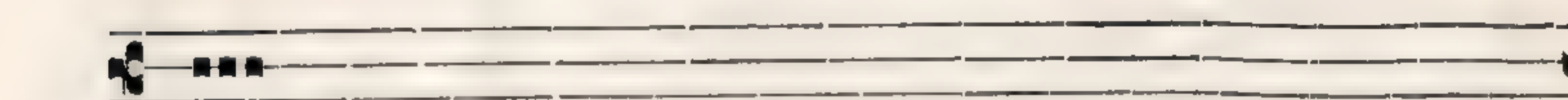


**T**HE Lord that mak-eth peace in the bord-ers of the Church :

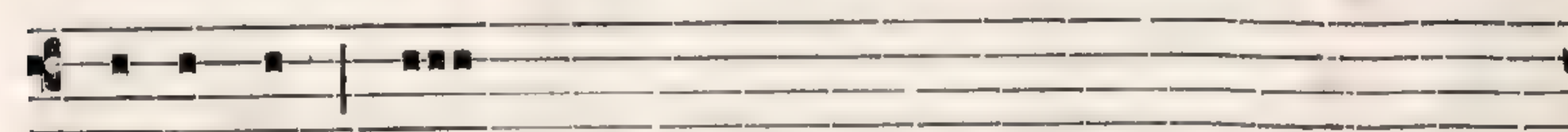


fill-eth us with the flour of wheat. †the flour of wheat. Al-le-lu-ia.

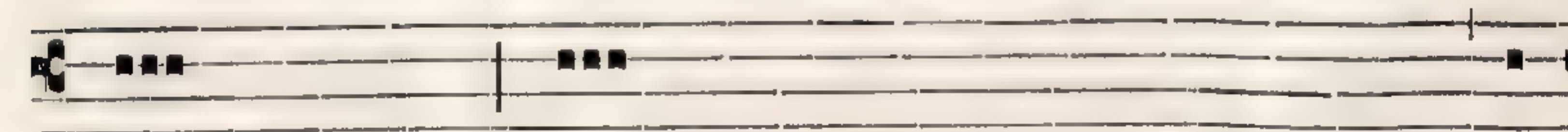
### THE SHORT CHAPTER



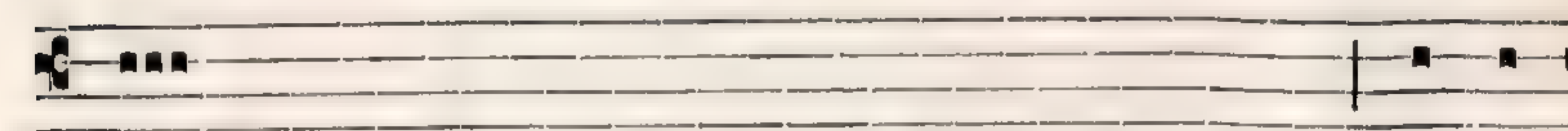
**B**RETHREN, I have received of the Lord that which also I delivered



un-to you, that the Lord Jesus, the same night in which he was



betrayed, took bread: and when he had given thanks, he brake it, and



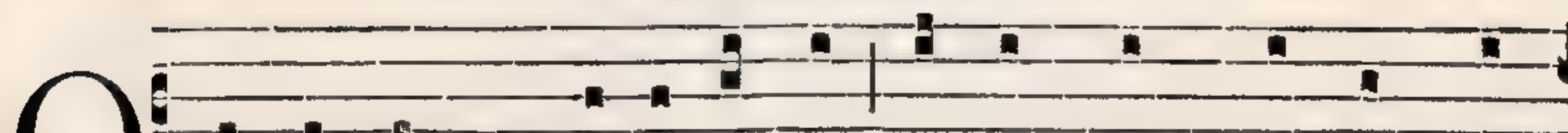
said, Take, eat; this is my body, which is broken for you : this do




in re-mem-brance of me. R<sup>y</sup>. Thanks be to God.




## HYMN

*Pange lingua gloriosi*


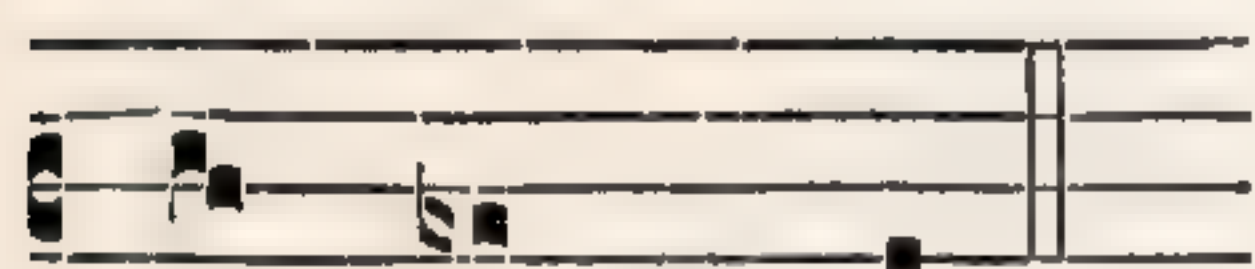
O F the glo-rious bo-dy tell-ing, O my tongue, its mys-teries




sing, And the Blood, all price ex-cell-ing, Which the world's e-



ter-nal King, In a no-ble womb once dwell-ing, Shed for this



world's ran-som-ing.



A-men.

Given for us, for us descending,  
 Of a Virgin to proceed,  
 Man with man in converse blending,  
 Scattered he the Gospel seed,  
 Till his sojourn drew to ending,  
 Which he closed in wondrous deed.

At the last great Supper lying  
 Circled by his brethren's band,  
 Meekly with the law complying,  
 First he finished its command,  
 Then, immortal Food supplying,  
 Gave himself with his own hand.

Word made Flesh, by word he maketh  
 Very bread his Flesh to be;  
 Man in wine Christ's Blood partaketh :  
 And if senses fail to see,  
 Faith alone the true heart waketh  
 To behold the mystery.



Therefore we, before him bending,  
 This great Sacrament revere;  
 Types and shadows have their ending,  
 For the newer rite is here;  
 Faith, our outward sense befriending,  
 Makes the inward vision clear.

Glory let us give, and blessing  
 To the Father and the Son;  
 Honour, might and praise addressing,  
 While eternal ages run;  
 Ever too his love confessing,  
 Who, from both, with both is one. Amen.



Ÿ. Thou gavest them bread from hea- - - ven.  
 † Thou gavest them bread from heaven, Allelu-ia.

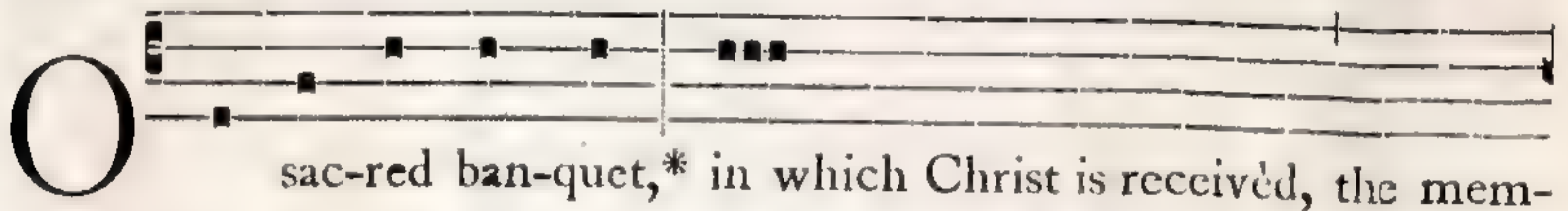


Ry. Containing in itself all sweet- - - ness.  
 † Containing in itself all sweetness, Allelu-ia.

¶ *For First Vespers of Corpus Christi and of its Octave Day see Rubric on p. 16, otherwise :—*

Antiphon

Tone v. 1



O sac-red ban-quet,\* in which Christ is receivèd, the mem-



ory of his passion re-new-ed : the mind fillèd with grace, and a



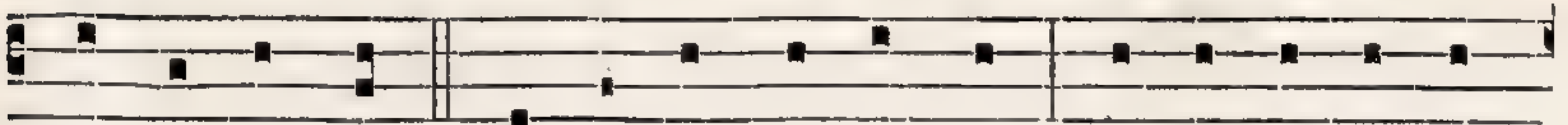
pledge of future glory given un-to us. Al-le-lu-ia. 1 My soul

† *During the Octave of Corpus Christi as well as in Eastertide.*

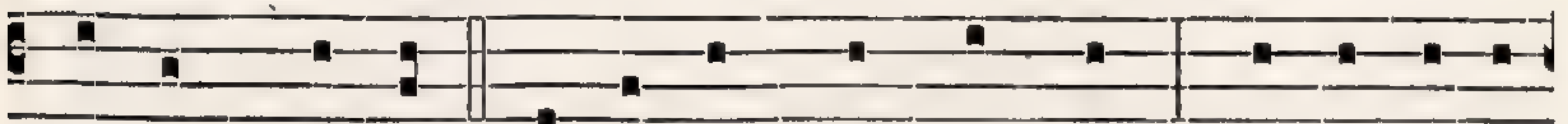




doth mag-ni- fy the Lord: and my spi- rit hath re- joic- ed in



God my Sav-iour. 2 For he hath re- gard- ed : the low- li- ness of



his hand- maid- en. 3 For be- hold, from hence- forth: all ge- ne- ra-



tions shall call me bless- ed. 4 For he that is migh- ty hath mag- ni-



fi- ed me : and ho- ly is his Name. 5 And his mer- cy is on



them that fear him : throughout all ge- ne- ra- tions. 6 He hath shew-



ed strength with his arm : he hath scatter'ed the proud in the imagi-



na- tion of their hearts. 7 He hath put down the mighty from their



seat : and hath exalted the hum- ble and meek. 8 He hath fill- ed the

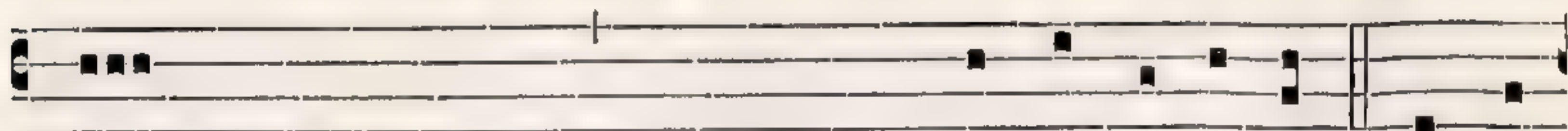




hun-gry with good things: . and the rich he hath sent emp-ty a-way.



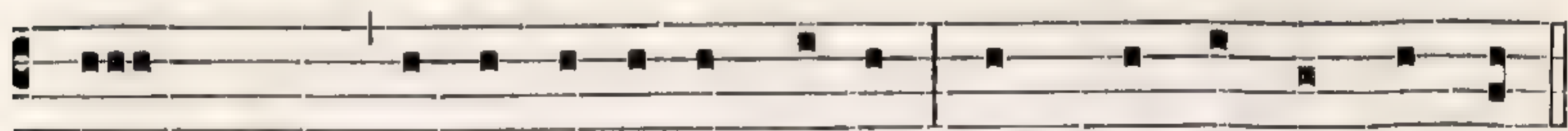
9 He remembering his mercy hath holpen his servant Is-ra-el: as he



promisèd to our forefathers, Abraham and his seed for ev-er. Glo-ry



be to the Father, and to the Son : and to the Ho-ly Ghost. As it was



in the beginning, is now, & ev-er shall be : world without end. A-men.



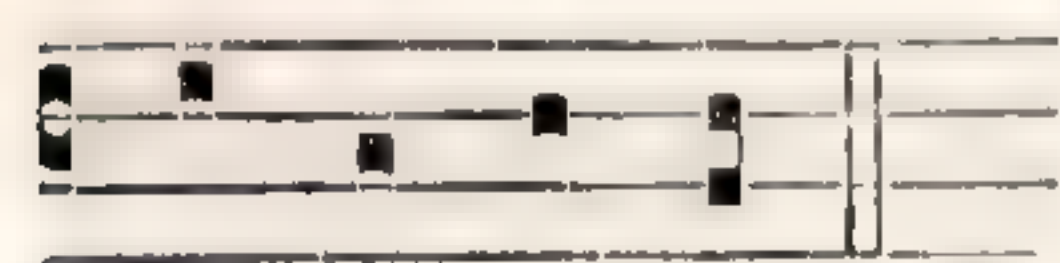
**O** sac-red ban-quet,\* in which Christ is receivèd, the



memory of His passion re-new-ed : the mind fillèd with grace,



and a pledge of future glory giv-en un- to us. †giv-en un- to us.



Al-le-lu-ia.

¶ *At First Vespers of Corpus Christi and of its Octave Day Magnificat is sung as follows :—*

† See note on p. 14.



## Antiphon

Tone vi.

**O** HOW sweet is thy spirit, O Lord, who, that thou mightest

shew forth thy sweetness unto thy chil-dren : feedest them with the

most sweet bread from heaven, filling the hungry with good things,

and sending the rich and disdainful emp-ty a-way. My soul doth

mag-ni- fy the Lord: and my spirit hath rejoiced in God my Sa-viour.

2 For he hath re-gard-ed : the lowliness of his hand-maid-en. 3 For

be-hold from hence-forth: all generations shall call me bless-ed. 4 For

he that is mighty hath mag-ni-fi- ed me: and ho-ly is his Name.

5 And his mercy is on them that fear him: through-out all ge- ne- ra-





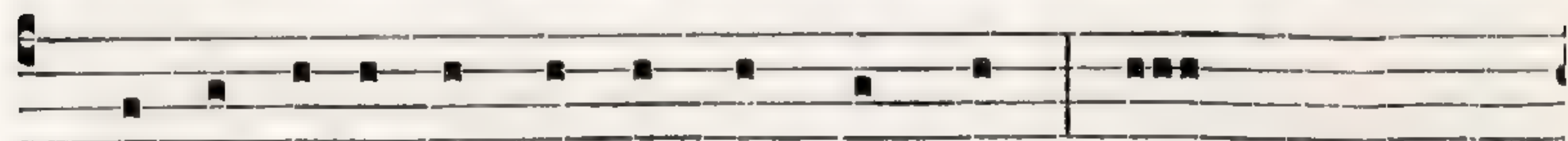
tions. 6 He hath shewed strength with his arm : he hath scatter-ed



the proud in the im-a-gi-na-tion of their hearts. 7 He hath put down



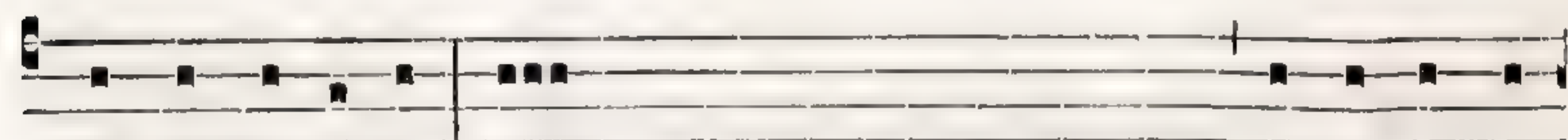
the mighty from their seat: and hath exalted the hum-ble and meek.



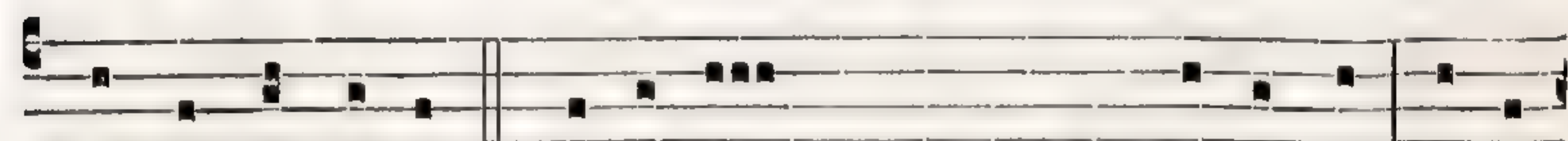
8. He hath fill-ed the hun-gry with good things : and the rich he hath



sent empty a-way. 9 He re-membering his mercy hath holpen his



servant Is- ra- el : as he promised to our forefathers, Abraham and



his seed for ev-er. Glo- ry be to the Father, and to the Son: and to



the Ho- ly Ghost. As it was in the beginning, is now, and ev-er



shall be: world with-out end. A-men.

*Repeat Antiphon on p. 17.*





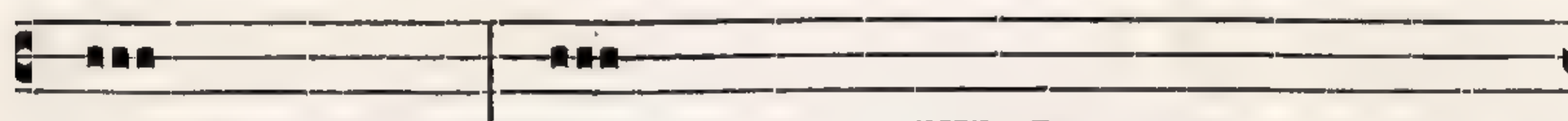
Ÿ. The Lord be with you: Rꝯ. And with thy spi- rit.



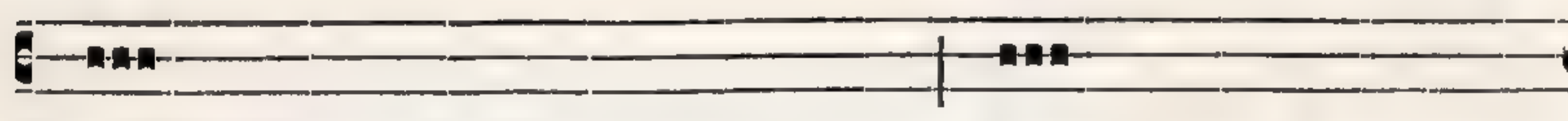
Let us pray.



O God, who in a wonderful Sacrament hast left unto us the me-



morial of thy passion; grant us, we beseech thee, so to venerate the



sacred mysteries of thy body and blood, that we may ever perceive



within ourselves the fruit of thy redemption; who livest and reignest



with the Father in the unity of the Holy Spirit, God, world with-



out end. A-men.





Ÿ. The Lord be with you: R̃. And with thy Spi- rit.

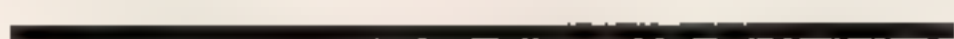


Ÿ. Let us bless the Lord: R̃. Thanks be to God.

✠ May the souls of the Faithful, through the mercy of God, rest in peace. R̃. Amen.

### Our Father.

Ÿ. The Lord grant us his peace : R̃. And life everlasting. Amen.





## APPENDICES

## A.

*Alternative versions of the Antiphons to the psalms and Magnificat (with Tones and Endings as above).*

## Antiphon 1



**C**HRIST the Lord\* a priest for ev- er af- ter the or-der



of Mel-chi-se-dech, of-fer- ed bread and wine.

## Antiphon 2



**T**HE gra-cious Lord\* hath giv-en meat un- to them that fear



him, in re- mem-brance of his mar-vel-lous do- ings.

## Antiphon 3



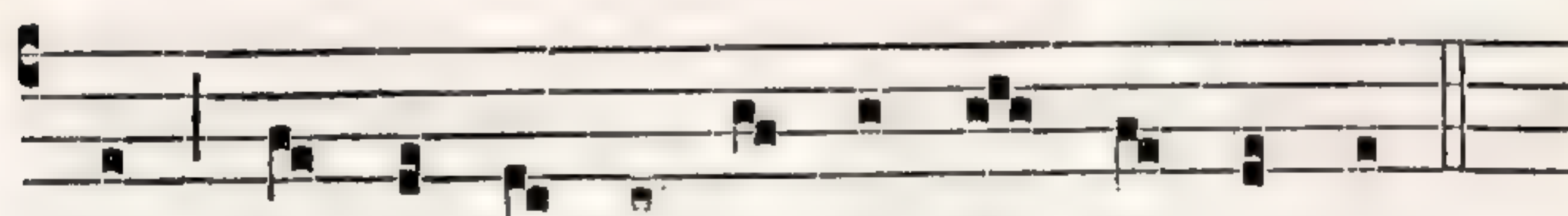
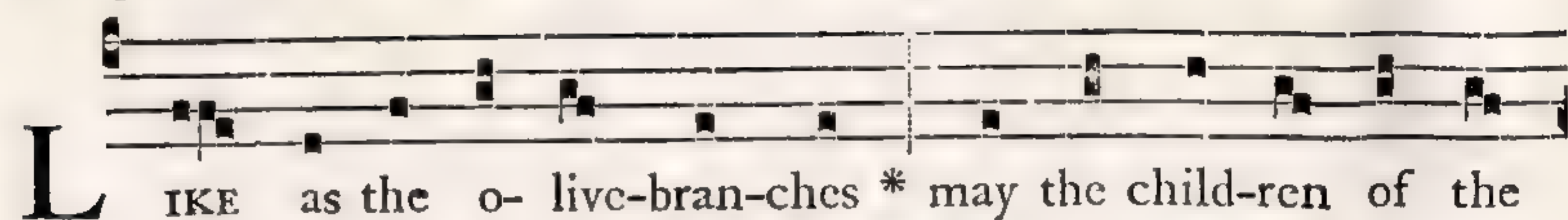
**I** WILL re-ceive\* the cup of sal- va- tion, and I will of-



fer the sa- cri- fice of praise.

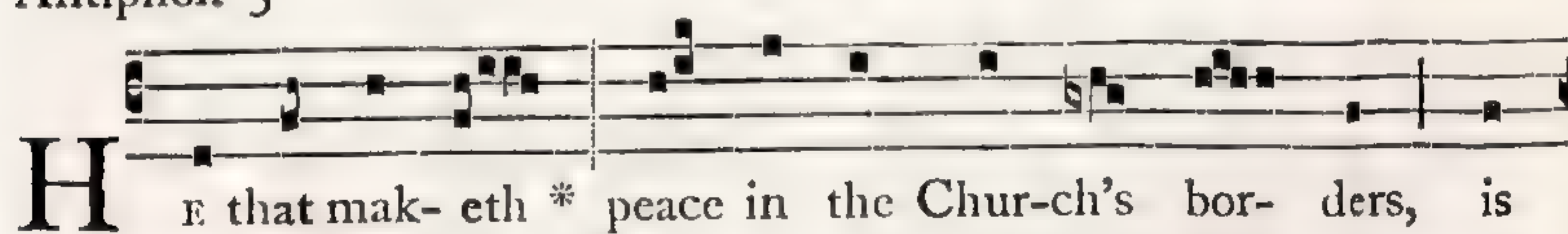


## Antiphon 4



Church be round a-bout the ta- ble of the Lord.

## Antiphon 5

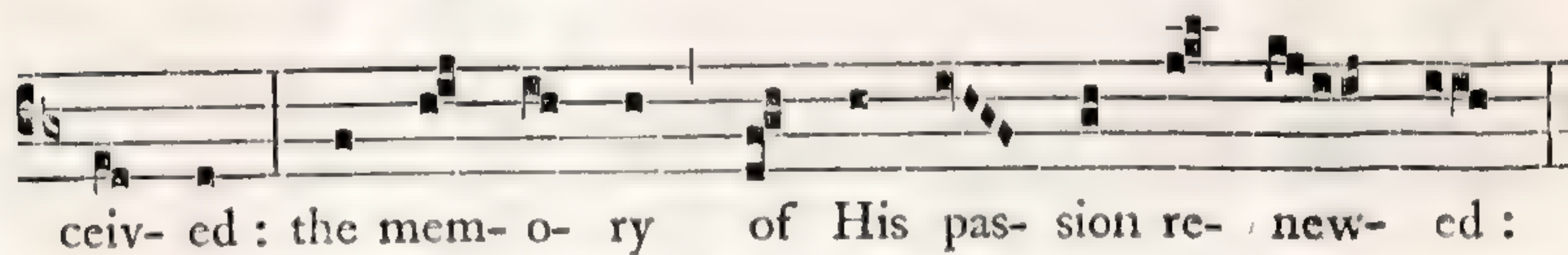


the Lord, who fill- eth us with the flour of wheat.

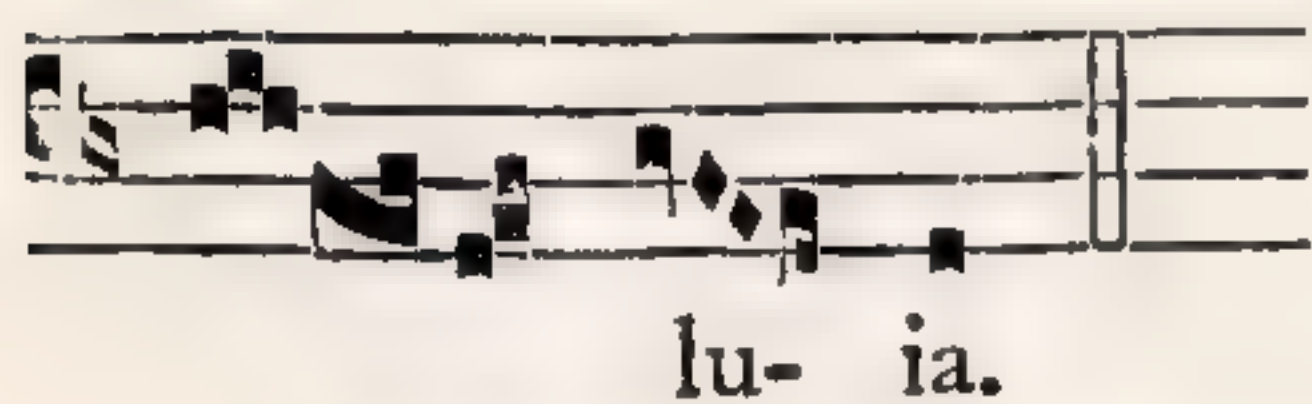
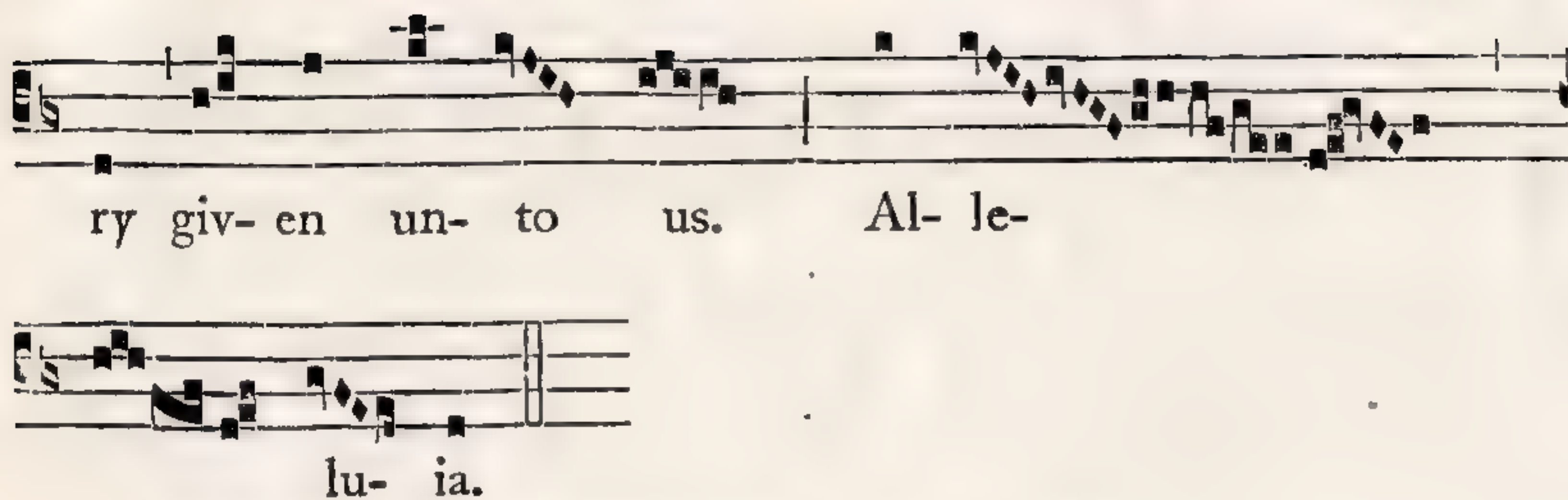
Antiphons to *Magnificat* during *Corpus Christi*.

(i.) *At Second Vespers and during the Octave:—*

Tone v. I



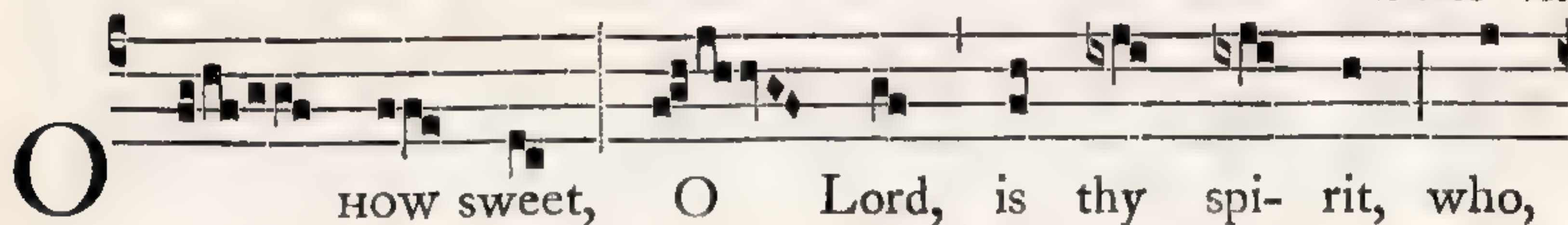




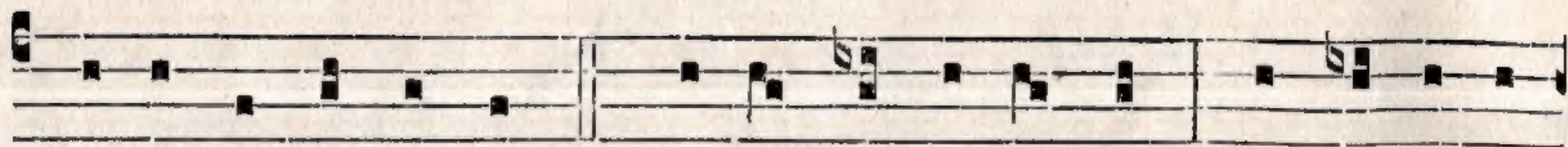
MAGNIFICAT on pp. 14 - 16.

(ii.) *At first Vespers of Corpus Christi and of its Octave Day:—*

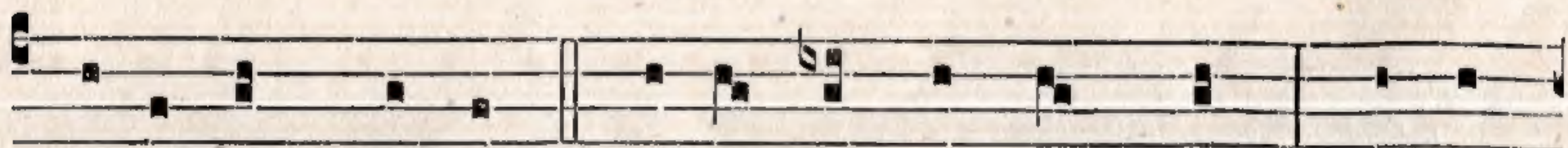
Tone vi.







ed in God my Sa-viour. 2 For he hath re-gard-ed : the low-li-ness



of his hand-maid-en. 3 For be- hold from hence-forth : all ge-



ne- ra-tions shall call me bless-ed. 4 For he that is migh-ty hath



mag-ni- fi- ed me : and ho-ly is his Name. 5 And his mer-cy is



on them that fear him : through-out all ge-ne-ra-tions. 6 He hath



shew-ed strength with his arm : he hath scat-ter-ed the proud in the



i-ma-gi-na-tion of their hearts. 7 He hath put down the migh-ty

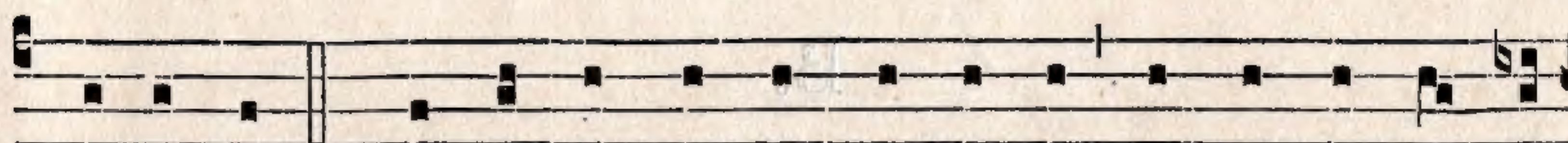


from their seat : and hath ex-alt-ed the hum-ble and meek. 8 He hath



fill-ed the hungry with good things : and the rich he hath sent emp-

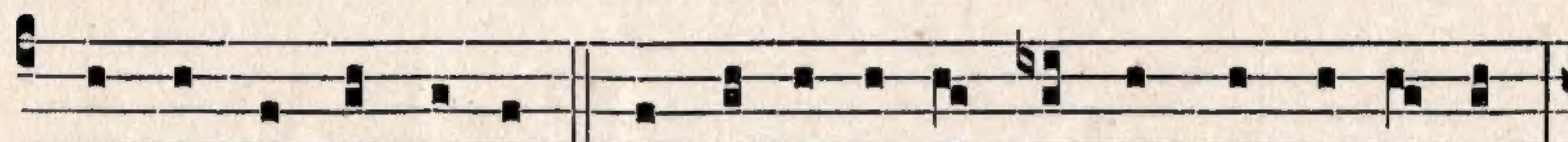




ty a-way. 9 He, re-mem-ber-ing his mer-cy, hath hol-pen his ser-



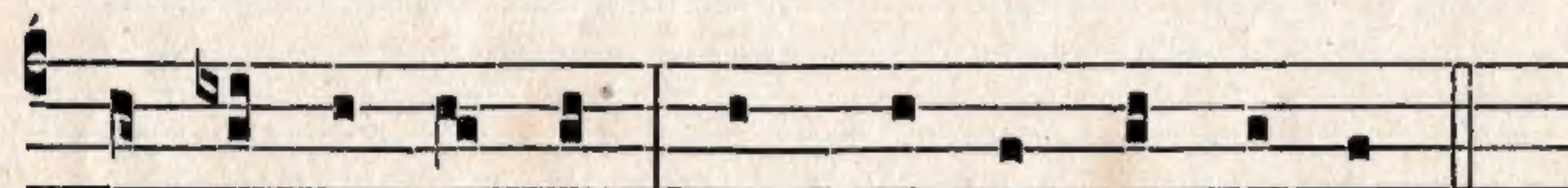
vant Is-ra-el : as he pro-mis-ed to our fore-fa-thers, A-bra-ham



and his seed for ev-er. Glo-ry be to the Fa-ther, and to the Son:



and to the Ho-ly Ghost. As it was in the be-gin-ning, is now,



and ev-er shall be : world with-out end. A-men.

*Antiphon on p. 23.*

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## B.

*Alternative Chants after the Latin Use.*

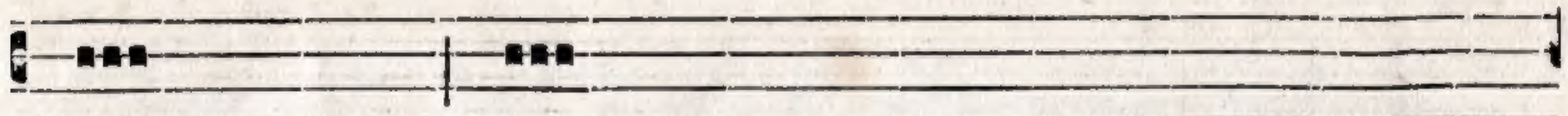
## THE SHORT CHAPTER



BRETHREN, I have received of the Lord that which also I delivered



un- to you, that the Lord Jesus, the same night in which he was be-



trayed, took bread: and when he had given thanks he brake it, and



said. Take, eat; this is my body which is broken for you: this do



in re- membrance of me. *Rz.* Thanks be to God.

## THE COLLECT



*V.* The Lord be with you: *Rz.* And with thy spi- rit.

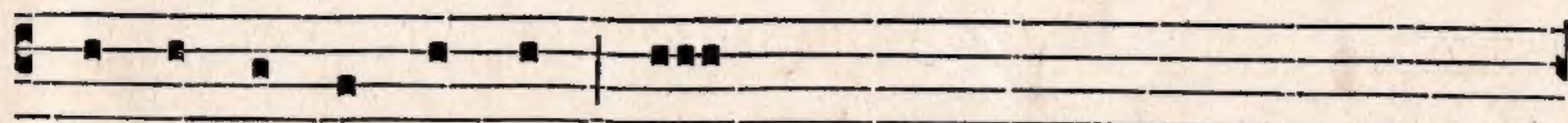


Let us pray.

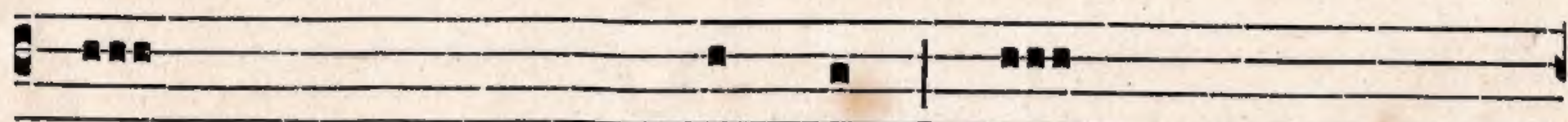


O God, Who in a wonderful Sacrament hast left unto us the memo-

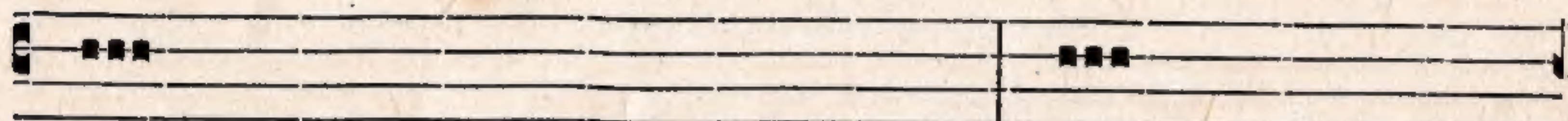




ri- al of thy pass-ion; grant us, we beseech thee, so to venerate the



sacred mysteries of thy body and blood, that we may ever perceive



within ourselves the fruit of thy redemption; who livest and reignest



with the Father in the unity of the Ho- ly Spi- rit, God, world with-



out end. A-men.



Ÿ. The Lord be with you: R̃. And with thy spi- rit.



Ÿ. Let us bless the Lord: R̃. Thanks be to God.

